1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

The chief enemies of the Katab were the Kaje. But an agreement was finally reached between them that all heads taken should be returned. The mode of concluding peace between two tribes was for two elders from each side to meet on the boundary, each with a human head taken from the other side. The two heads were then buried together. The Magajin Elenowum was not merely the custodian of human heads, but of the heads of all large animals killed by hunters. All quarry had to be brought to him and was cooked by him and distributed to the various families in proportion to their numbers. The term "elenowum" seems to mean "The boiler of Pots", and to have reference to his functions as the cook and distributor of game. It may be noted that, when anyone killed a leopard, rites somewhat similar to the head-hunting rites were performed. A feast was held, and the slayer had to receive protective medicines and sleep in the hut of the priest (Elenowum or Magajin Elenowum).

The Elenowum played a considerable part in the social life of the village. His person was sacrosanct, and in cases of disputes or ill-behaviour he would interfere, threatening with his curse those who refused to follow his advice. He could fine summarily anyone who committed an offence against religion, such as cutting down a tree in the sacred grove.

The Katab do not appear to have any rest day, but Sunday is in some respects regarded as a special day. The Katab Chief is installed on a Sunday, funeral feasts are begun on a Sunday, and Sunday is considered the best day for collecting medicines. Among the Kachichere a chief on appointment has to go into seclusion for seven days, beginning on a Sunday. One of the Kagoro hills was said to emit fire in bygone days every Friday and Sunday. The sacred character of Sunday among many Nigerian tribes does not appear to be due to any recent European influence. The sign of the cross is also common. The principal *obwai* hut of the Morwa has a black cross painted on the lintel of the door. The Chawai smear red crosses on certain of their sacred rocks, and it was said that the sign of the cross was always smeared on the captured head of an enemy. It is interesting to note that among the Chawai also a man who feels himself to be unlucky sacrifices a goat at the house of his dead father or grandfather and smears the blood on the lintel of the door.

Medicine and Diseases.—Illnesses and premature death are

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

868 The Kagoro are fine warriors and from boyhood upwards
721 practise games of war, throwing stones, taking cover, wrestling, scouting, etc. Before the commencement of a war a general is appointed, and if they have entered into alliance with others the originating tribe takes command. Scouts are used and a
726 reserve is kept, and if they are driven out from a town they smash the hives so that the bees may settle on the invaders.

Boulders are rolled down from the hills, slings and stones, knives, wooden clubs and bows and arrows are all used in warfare.
411 These latter have iron heads with flanges, and the shafts are so notched that each warrior can recognise his own arrow. It is said that they did not know the use of bows and arrows before their migration, and that they only learnt to use arrow-poison from the Attakka at the end of the nineteenth century. Stockades
712 are unknown. Round hide and fibre shields are used for defensive purposes.

728 When about to enter upon a treaty of peace each party constructs a broom of grass, similar to that used for lighting fires, so that the foe may be exposed if treachery at night is contemplated. The principals then advance to the boundary, each bringing with him a he-goat, the throat of which is cut and the blood smeared on a certain tree or stone, over which three incantations have already been uttered. The heads and skins are set aside for the benefit of the respective high-priests, and the rest of the meat is divided lengthwise, one half of each goat being eaten by the opposing forces, who are seated at some distance from one another. They then separate, each party being accompanied by three hostages, whose persons are regarded as sacred.

643 The Elders of the tribe selected as Chief one of their royal blood,
173 subject to the British Resident's approval, that is to say since
177 1905, when the first British expedition marched against them. Prior to the British occupation they had once appealed to the Sarkin Jemaa as an impartial authority to settle a dispute concerning the appointment of their Chief, but with that exception conducted their own affairs through councils of heads of families, who composed the courts and advised the Chief. Until the beginning of the nineteenth century they had no Chief, but at that time the Kaje inflicted a severe defeat upon them and exacted an annual tribute of two slaves. The Elders each gave a child from his family in rotation, until a man named Gundong said that if he were made Chief he would provide the tribute. He then struck a cotton tree, from which a young man and maiden magically issued, and he founded the dynasty of Kagoro Kings. It is related that the tree withered on the day of his death.

727 However that may be, the Kaje did not long receive their
885 tribute, but every year subjected the defaulters to a slave raid. From this time the Kagoro themselves took to slave-raiding